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BRÜNE'S 'FLAVIUS JOSEPHUS'

Flavius Josephus und seine Schriften in ihrem Verhältnis zum Judentume, zur griechisch-römischen Welt und zum Christentume. Mit griechischer Wortkonkordanz zum Neuen Testamente und I. Clemensbriefe nebst Sach- und Namen-Verzeichnis. Anhang: Inhalt nebst Sachregister zu *Josephus, der Geschichtsschreiber*. Von B. BRÜNE, Pfarrer em. Gütersloh: C. BERTELSMANN, 1913. pp. vii + 308 + xi.

BRÜNE's volume is in response to a long-standing suggestion of Schürer (*Theologische Literaturzeitung*, XII, 417 ff.) who, in reviewing some general works on the religious-philosophical views of Josephus, expressed the need of a detailed study of the origin and sources of Josephus's writings, a thorough analysis of the various elements which, though represented only in Josephus, really constitute the characteristics of Janus-faced Hellenistic Judaism. In the attainment of this end Niese's critical text was of great value to Brüne, who traces minutely the affiliations of the great historian with his predecessors and contemporaries, and points out the far-reaching influence of the Greek world upon him. This influence was many-sided, manifesting itself not only in the linguistic guise of his writings but also in the development of his ideas under the stress of a higher Greek training. The fact as a whole has been known heretofore, but the merit of Brüne lies in the minute elaboration of specific points and the careful description of particular traits and nuances.

The book, besides an introduction describing Josephus both as a man and a writer, contains four main divisions: (1) Change of expressions in Josephus; (2) Judaism in Josephus; (3) Josephus and the Greek-Roman world; (4) Josephus and Christianity. In point of language and diction Josephus resembles Polybius, though it must be admitted that he also made ample use of Xenophon, Thucydides, and Herodotus. Like these he is a

master of flexion and syntax. Nevertheless, here and there we are also reminded of the cumbrous and artificial style of the Stoic philosophers, with discordant latinisms in a minor degree. A comparison with the New Testament literature shows many similarities in the use of *ἅπαξ λεγόμενα*, but this coincidence is due largely to the same subject-matter and the limitation of the vocabulary with regard to it. The Judaism of Josephus is hyphenated, based on both belief and reason. It is Hellenized Judaism pure and simple. Like Herodotus Josephus is religious and yet rationalistic. His religion is quasi-Pharisaic, while his rationalism is Platonic-Pythagorean, derived from Aristotle, Plato, and the Stoic school which he emulates throughout. This duplicity in theology was a natural concomitant of Josephus's duplicity in politics and the evident result of his education. It is a characteristic which always comes to the surface at whatever angle we may look on the great historian. Hence it is that we find it also in his attitude towards Christianity, against which he conducts a disguised polemic.

Brüne's treatment is very lucid, furnishing a plethora of detail in lexical and rhetorical matters. Considering the wealth of the comparisons there is no wonder that a few mistakes have crept in here and there, but these are largely printer's errors. As might have been expected, the chapter on the Greek-Roman influence is more thorough than that on the Judaic elements. The book closes with a list of contents and an index of subjects to the author's previous book *Josephus, der Geschichtsschreiber*, published at Wiesbaden in 1912.

RICHARDSON'S 'LIBRARY HISTORY'

Biblical Libraries. A Sketch of Library History from 3400 B.C. to A.D. 150. By ERNEST CUSHING RICHARDSON, Librarian of Princeton University. Princeton: PRINCETON UNIVERSITY PRESS, 1914. pp. xvi + 252 + pl. 30.

The question whether libraries existed in antiquity has been debated with increased vigour since the memorable discovery of